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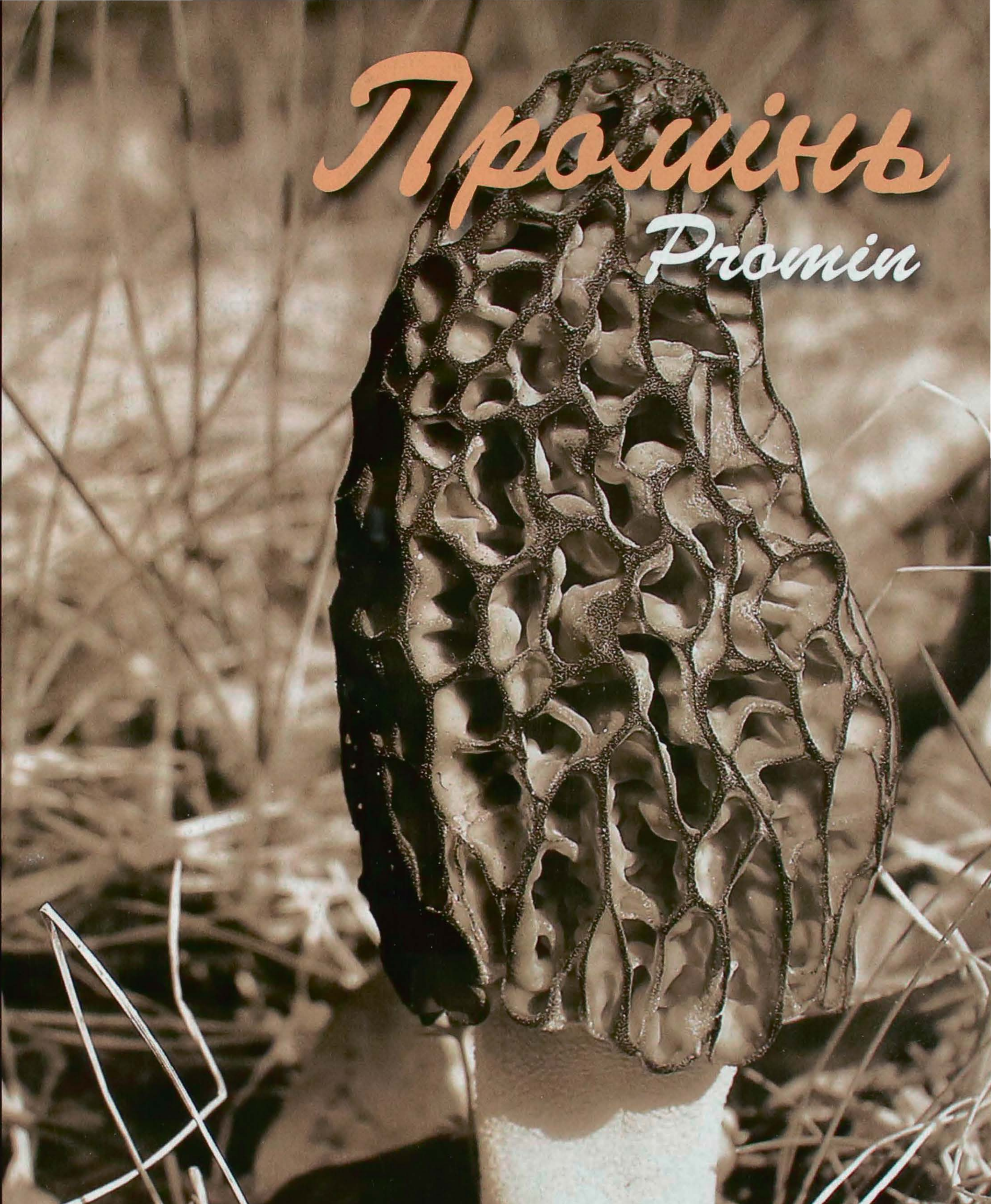

Пошана *Українському Голосу*
Tribute to the *Ukrainian Voice*

Баба жила в Едмонтоні
Baba was an Edmontonian

Любимо збирати сморжі
Morel Mania

Союз Українок Канади

June/July 2018 Issue

ПРОМІНЬ
Виходить що другого місяця,
видає
СОЮЗ УКРАЇНОК КАНАДИ
Рік LVIII
липень - серпень 2018 р.

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Nous reconnaissons l'appui financier du gouvernement du Canada.

Canada

РЕДАКЦІЙНА

EDITORIAL

Leona Bridges
Editor

Дорогі Читачі!

9-го квітня, 2018 р., Президент України цілий день присвятив зустрічі зі Вселенським Патріяхом Православної Церкви, Варфоломієм, в Царгороді. Це був Світлий Понеділок. Патріях згодвися надати Томос про автокефалію Православній Церкві в Україні. Отже, почалося офіційно намагання об'єднати всіх Православних юрисдикцій України в одну Церкву.

Вертаючись на Україну, пан Порошенко відразу почав скликати всіх єпископів церков та всіх членів Верховної Ради України до підтримки цього. Майже що не всі відгукнулися!

Це явище пригадує мені довгу історію Православної Церкви, про яку мене вчили в Недільній Школі. Україна прийняла християнство від греків з Царгороду. Мене завжди цікавило це екзотичне місто. Греки поселилися в цьому географічно важливому місці ще в сьомому сторіччі перед Христом. Назвали своє місто—Візантіум чи Візантіон. Римляни перемогли їх 330-го р. після Христа і перетворили на Новий Рим. Після смерти Константина І, римського імператора, перейменували Константинополем. Коли турки перебрали місто в 1453-му році, знову перейменували його Стамбулом.

Яке було це місто в десятому сторіччі, коли українці прийняли християнство? Чи римляни, які володіли Константинополем, були в той час православними? Так! Була тоді тільки одна християнська церква. Юстиніан І, цісар Східньої Римської Імперії, збудував православну катедру св. Софії в Константинополі ще в шостому сторіччі, тобто "Гагію Софію". Римсько-католицька церква відділилася від православної аж у 1054-му році.

Читаючи частину "Рідне слово" в цьому числі "Променя", бачимо, що в шістнадцятому сторіччі, турки панували в Царгороді. Перша мова міста була арабською, друга—турецькою, а третя була сербською (слов'янська мова!). Яничари говорили між собою сербською мовою. Чому? Бо це були переважно християнські хлопчики, які турки взяли були в полон і які були виховані турками на мусульмани. (Було заборонено брати в полон самих мусульманів!) Вони стали мілітарною елітою, яка охороняла самого Султана. Видно, що багато з них були слов'янами. У цьому розділі повісті починаємо вчитися про турецьку культуру та про релігії та мови Стамбулу.

Заохочую Вас навчитися ще більше про це цікаве місто та про його несподівані зв'язки з Україною.

Леона Бриджес

Dear Readers,

The President of Ukraine met

in a day-long audience with His All-Holiness, the Ecumenical Patriarch of Constantinople, Bartholomew I, on Bright Monday, April 9, 2018. The result of this meeting was the beginning of the Patriarchate's long-awaited consideration of Autocephaly for the Ukrainian Orthodox Church of Ukraine.

Upon his return to Ukraine, President Poroshenko immediately began the process of rallying the hierarchs of the Ukrainian Orthodox jurisdictions in Ukraine and the Verkhovna Rada (Ukrainian Parliament). All the hierarchs of two of the three juisdictions and the vast majority of the Rada responded to the President's emotional appeal to support the process of asking His All-Holiness, Patriarch Bartholomew, and the Holy Synod of Constantinople to move forward with the process of granting a Tomos of Autocephaly to the Church in Ukraine, which has for 1030 years been the canonical territory of the Patriarchate of Constantinople, since 988 when our nation was baptized and confirmed into the Holy Orthodox Faith.

This momentous event reminds me of the history of the Ukrainian (Greek) Orthodox faith as it was taught to me in Sunday School. Ukraine accepted the Orthodox faith as practiced in Constantinople, originally by the Greeks. They settled in this geographically important spot in the 6th century BC and named their city Byzantium or Byzantian. It has always seemed exotic to me.

The Romans conquered the area in 330 AD and re-founded the city as New Rome. When the Emperor Constantine I passed away, the city was renamed Constantinople in his honour. After the Turkish conquest in 1453 AD, it was renamed Istanbul.

What was the city like in the 10th century when Ukraine adopted Christianity? Were the Romans who controlled the city then Orthodox? Yes! Only one Christian Church existed at that time. Indeed, it was the Eastern Roman Emperor, Justinian I, who built the great Orthodox cathedral of St. Sophia (the Hagia Sophia) in the sixth century AD. The Great Schism occurred later, in 1054, at which time the Roman Catholic Church separated from the Orthodox Church.

In this issue's heritage language section, we see that in the sixteenth century, Istanbul was dominated by the Turks of the Ottoman Empire. The first language of the city then was Arabic, the second, Turkish and the third, Serbian, a slavic language. According to the novel, the Janissaries spoke Serbian. Why? Because their ranks were filled with little Christian boys who had been enslaved by the Turks and raised by their adoptive Turkish parents to be good muslims. (Enslavement of muslims was forbidden.) The Janissaries formed a military elite that served as bodyguards for the Sultan himself. A number of them were of Slavic background. In this chapter of the novel, we begin to learn about the culture of Constantinople.

I hope you will be inspired to learn more about the sometimes surprising links between Istanbul and Ukraine.

Leona Bridges

Союз Українців Самостійників у Канаді
Ukrainian Self-Reliance League of Canada

USRL/CYC

3338 Lake Shore Boulevard West

Etobicoke, Ontario M8W 1M9

ХРИСТОС ВОСКРЕС! ВОІСТИНУ ВОСКРЕС!

Від імені Національної Управи Союзу Українців Самостійників Канади (USRL) вітаємо Вас із найсвятлішим християнським святом – Воскресінням нашого Господа і Спасителя, святом перемоги життя над смертю, добра над злом, світла над темрявою. Бажаємо Вам духовного просвітлення та радості!

Молимося за зростання наших парафій, організацій, інститутів, музеїв та, особливо, за розширення парафіяльних програм підтримки, розпочатих із метою нагодувати голодних, одягнути тих, хто потребує одягу, й забезпечити позашкільні програми для молоді. Тож нехай із нами завжди буде благодать Божа, як і ми благословляємо тих, кому пощастило менше, ніж нам!

За Управу Союзу Українців Самостійників Канади

Др.Петро М. Кондра
Голова

Одарка Москалюк-Руткай
Секретарка

CHRIST IS RISEN! TRULY HE IS RISEN!

On behalf of the Ukrainian Self-Reliance League of Canada National Executive Committee we express our heartfelt greetings on the Resurrection of our Lord and Saviour!

May you be blessed with spiritual enlightenment and joy! We pray for the growth of our parishes, our organizations, institutes, museums and especially increased parish outreach programs to feed the hungry, clothe those in need and after school programs to teach our youth.

As we bless those less fortunate around us, so too will we be blessed!

For the National Executive

Dr. Peter M. Kondra
President

Darcia Moskaluk-Rutkay
Secretary

Front Cover:

Mushrooms
Photo credit unknown.

Back Cover:

MYTH Poster from Artist in the Spotlight

DEADLINES

Please note that the deadline for submissions for our **August - September** issue is

June 20, 2018

Upcoming submission deadlines are:

Oct - Nov issue - August 20, 2018
Dec - Jan issue - October 20, 2018
Feb - Mar issue - December 20, 2018

For more information contact: **bridgesl@telus.net**

UWAC National President

MESSAGE FROM NATIONAL PRESIDENT, SYLVIA GRAY

With the coming of Summer and more time spent with young people of all ages, whether related by blood or not, I challenge all of us to see how many of the following items we can check off, each time we interact.

Sylvia Gray
President

Photo by
Bob Talbot

Our Gifts to Our Children

What do we give to our children? First we give them the most precious of all gifts: the principles of brotherly love and the love of God, as taught so many years ago by Christ, whose birth we celebrate.

We give them our attention; for one day it will be too late.

We give them a sense of value. A place for the individual in the scheme of things, with all that accrues to the individual: self-reliance, courage, conviction, self-respect, and the respect of others.

We give them a sense of humour because laughter leavens life.

We give them the meaning of discipline. If we falter at discipline, life will do it for us.

We give them the will to work. Satisfying work is not the lasting joy, but knowing that a job is well done.

We give them the talent for sharing. That it's not so much what we give, as to what we share.

We give them the love for justice--the bulwark against violence and oppression, and the repository of human dignity.

We give them the passion for truth: founded on precept of example, truth is the beginning of every good thing; the power and the faith engendering mutual trust.

We give them the beacon of hope, which lights all darkness.

We give them the knowledge of being loved. Beyond the demand for reciprocity, praise or blame, for those loved are never lost.

What shall we give the children? The open sky, the brown earth, the leafy trees, the golden sand, the blue water, the stars in their courses, and the awareness of these: birdsongs, butterflies, clouds and rainbows, sunlight, moonlight, fire-light; a large hand reaching down for a small hand, impromptu praise, an unexpected kiss, a straight answer, the glisten of enthusiasm and the sense of wonder, long days to be merry in and nights without fear, and the memory of a good home.

These things shall we give the children.

Author Unknown

Sylvia Gray, President

1918 2018

"По всій землі лунає голос їх"
"Their proclamation has gone out into all the earth."
Psalm 18:5

Українська Православна Церква в Канаді
Ukrainian Orthodox Church of Canada
L'Église Orthodoxe Ukrainienne du Canada

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Donations

- Boychuk, Anna, Weston, ON — $ 10.00
- Buciora-Oschypko, Maria, Outremont, QC — $ 25.00
- Chomik, Elizabeth, Spruce Grove, AB — $ 50.00
- Dousko, Catherine, Hamilton, ON — $ 15.00
- Kotyshyn, Anne, Vegreville, AB — $ 20.00
- Moskaluk, Anne, Etobicoke, ON — $ 20.00
- Munrow, Helen, St. Albert, AB — $ 20.00
- Mykytiuk, Claudia, Toronto, ON — $ 20.00
- Stefaniuk, Rev. Eugene, Kelowna, BC — $ 50.00
- St. Vladimir's UWA, Calgary, AB (article by Maryann Kowalsky) — $ 75.00

Donations in Memory of…

- Bachur, Eleanor, Prince Albert, SK — $ 50.00
  In memory of Micheal W. Huculak and Eva Pryszlak
- Basaraba, Eunice, Wolfville, NS — $ 20.00
  In memory of Tekla and Petro Harasymchuk
- Holyk, Jean, Calgary, AB — $ 50.00
  In memory of husband Bill, passed away July 2016
- Kitt, Helen, Sherwood Park, AB — $ 50.00
  In memory of Morris Kitt (2016), Nick and Andrew Michalchuk (1982) and Dara Michalchuk (2007)
- Korpus, Sonia, Regina, SK — $ 25.00
  In memory of mother Anastasia Zenchyshyn
- Kowalishin, Donna, Edmonton, AB — $ 100.00
  In memory of mother Lillian Ewasiuk
- Maslo Family, Edmonton, AB — $ 250.00
  In memory of mother, Bohdanna Maslo
- Naciuk, Jean, Edmonton, AB — $ 80.00
  In memory of husband, Bill; son, David; parents, Josaphat and Sophia Stelmaschuk; sisters, Nancy Shemeluck Radomsky, Maria Orchuk and Olenka McEwan.
- Pestrak, Margaret, Winnipeg, MB — $ 50.00
  In memory of husband James, passed away Feb. 23, 2018
- Rudko, Jean, Edmonton, AB — $ 25.00
  In memory of husband Walter
- Rudychuk, Darcy, North Battleford, SK — $ 100.00
  In memory of parents Elizabeth and Paul Rudychuk
- Sojonky, Audrey, West Vancouver, BC — $ 100.00
  In memory of mother Margaret Remenda

DONATIONS

- Soltys, Marie, Regina, SK $ 25.00
  In memory of husband John
- Ternovoy, Joanne, Foisy, AB $ 25.00
  In memory of mother Kathleen Olafson Orlecki Dochuk
- Ulan, Chris, Saskatoon, SK and Keir, Doreen, $ 100.00
  In memory of mother Sophia Wasylyshyn
- UWAC Manitoba Provincial Executive $ 25.00
  In memory of James Pestrak, husband of Margaret Pestrak, President and Past-President of UWAC, Lesia Ukrainka Branch, Winnipeg, MB
- UWAC Daughters of Ukraine, Regina, SK $ 100.00
  In memory of member Mary Koshman, passed away Jan. 8, 2018 at 97 years

Correction to April/May 2018 issue, donation in memory of Oleksiy and Maria Makarenko and Dobr. Olia Demczuk was made by Father Walter and Dobr. Olya Makarenko, Toronto, ON, Father William and Dobr. Larysa Makarenko, Hamilton, ON and Father Dr. Jaroslaw and Dobr. Natalia Buciora, Toronto, ON and Father Bohdan Demczuk, Saskatoon, SK.

May their Memories be eternal. Вічная пам'ять!

The Board and staff of Promin wishes to thank every donor for each donation. We fully understand the service, the dedication and the commitment that each dollar represents and we are honoured by and thank you for your support.

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Шановна Редакціє!
Enjoying Promin very much, sincerely,

**Claudia Mykytiuk,
Toronto, ON**

Dear Leona and Betty,
Enclosed please find a subscription renewal cheque and a donation to the Promin Press Fund and please change the name on the subscription from my mother's, Stephania Holowach, to mine. Mama fell asleep in the Lord on December 3, 2017. She was a long-time subscriber and enjoyed reading Promin from cover to cover. When she was no longer able to read on her own, Mama would listen attentively as I read the articles out loud.
Thank you for providing your readership with thoughtful and informative pieces on a wide variety of topics. May God bless you in continuing to publish an excellent journal, of which our organization, its members and our Ukrainian Orthodox community should be proud!
Warm regards,

**Elaine/Uliana Holowach-Amiot
Calgary, AB**

Hi, Betty,
I apologize for being late with my renewal! I still got my February/March 2018 issue. I thank you and Promin for sending me on-going copies. I enjoy reading it—very interesting! And I thank you, Betty, for my last subscription, which you gifted to me.
What a bunch of talented people you all are! I am proud to know you. Keep up the good work!
Is there an English version of the *Empress of the East*? the story of Roxelana that is currently being published in Ukrainian?
Thank you, Betty, for all the good that you do. May your hard work always be rewarded. God bless you in all your endeavours! Sincerely,

**Caroline Rusnak,
Sherwood Park, AB**

Editor's Note: Caroline, the book entitled "Empress of the East" by Leslie Peirce is, indeed, written in English and should be available at your public library. It is also for sale online.

Dear Madam:
Just got your latest issue of Promin and had to read it all before I took to do something else. Anyway, I see that my subscription expires this month, so that I do not miss an issue, please find enclosed a cheque for a two-year renewal along with a donation.
I also have a question. Do you take advertising for books? I have written autobiographical and religious texts that I would like to advertise in Promin.
Wishing you and all Promin staff and readers much good health and well-being in the coming year, take care, stay well and God bless,

**Rev. Fr. Eugene Stefaniuk,
Kelowna, BC**

Шановна пані редакторко, Леона Бриджес!
Висилаю Вам чек на відновлення передплати й пожертву замість квітів у пам'ять членів моєї родини. Покійним вічная пам'ять!
Я бажаю редакції і всім співпрацівникам здоров'я та сили

СЛУХАЄМО СВОЇХ ЧИТАЧІВ!

продовжувати таку добру працю на довгі літа.
Щасти Вам Боже!

Читачка Павліна (Григор) Лисак, Едмонтон, АБ

Шановна Редакціє!
Висилаю чек на передплату. Редакційній Колегії бажаю міцного здоров'я та найкращих успіхів у праці.
З любов'ю у Христі,

Добродійка Марія Гнатів, Чилавек, БК

Thank you for the wonderful Promin articles. Your efforts are appreciated!

Val/Валя Noseworthy, Winnipeg, MB

Please take my mother's name off your subscription list as she has passed away and please redirect her subscription to my address so that I might begin my own subscription.
Thank you!

Halyna Andrulis, Waterloo, ON

Editor's Note: Sincere condolences on the passing of your mother, Irene Gudzowsky, of Etobicoke, Ontario. May her memory be eternal.

Dear Leona and Betty,
Promin, in your capable hands, is a wonderful journal with so much to offer in both languages. Congratulations and continued success,
Sincerely,

Doreen Wasylyshyn Keir, Manotick, ON

Greetings, Soyuzanky,
Sorry I'm late with my renewal and thanks for not cutting me off! I enjoy every issue of Promin and look forward to the next one. Keep up the great work!

Sylvia Boychuk, Saskatoon, SK

Hello,
I am enclosing my renewal and a donation in memory of my husband, Bill, who passed away in July, 2016. I enjoy reading Promin. (Sylvia Gray was my children's babysitter many years ago...now she's the National President.)
Sincerely,

Jean Holuk, Calgary, AB

Достойна Редакціє!
Прошу прийміть оцю пожертву "Променеві" як нев'янучий вінок, спогадаючи улюблених упокоєнних членів моєї родини—мужа Василя, сина Давида, батьків, Йосифата та Софії Стельмащуків, сестер, Анастазії Шемелюк Радомської, Марії Орчук та Оленки Микюен. Спіть з Богом!
Із щирого серця,

Євгенія Нацюк, Едмонтон, АБ

Дякуємо пані Олександрі (Сенді) Кузик з Бойл, АБ, яка прислала нам слідуючий вірш.

Редакторка

Україно

Україно, краю рідний...
слава тобі й воля!
Розквіталась над тобою
соняшная доля!
Тут сини й дочки тебе враз
з Богом вітають,
Тут з поклоном заслуженим
тебе величають!
Та готові все віддати за твою
свободу,
Бо пора вже світу знати,
що ми твого роду!

Україно, мати наша...
честь тобі і воля!
Многі літа! Слава давна!
Вже ж ти й наша доля.
Прийми любов нашу й вірність
як ми величаєм
І з гордістю в серцях наших,
тебе прославляєм!
Україно, Україно, дай пошанувати,
Послужити добром тобі,
рідная мати!

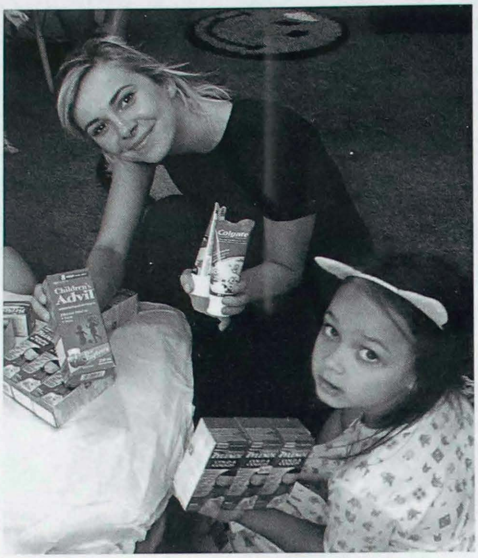
Петро Кузик

Do you have something to say? We look forward to hearing from you!

bridgesl@telus.net

or

10731 - 126 Street, Edmonton, AB, T5M 0N9



Above left: Maryann and Jonathon enjoy a bowl of borscht.
Above right: Marta Levchenko with a recipient of the Calgary donations.

Calgary Soyuzanka
Travels to Ukraine

August, 2017 was my maiden voyage to Ukraine. The highlight of my trip was the day we spent with Marta Levchenko, the founder of the multi-layered support system under the charitable organization called "The Future of Ukraine".

In Chernivtsi, on a Saturday morning my son, Jonathon, and I were picked up at our hotel with our three suitcases full of gifts from the members of St Vladimir's Church. Our first stop was a pediatric hospital. One of the children from Marta's Crisis Centre was sick and had been hospitalized. Marta was bringing her food, as the food provided in the hospital is minimal, only porridge or kasha. Their facilities are quite different than ours. On the outside, the hospital looks fine, but, inside, the walls and floors are cracked and decaying and are much in need of repair.

Marta Levchenko lives in Chernivtsi and runs a crisis centre called "Mria Marty" (Marta's Dream). The centre has one paid staff member, who stays there 24 hours a day, 7 days a week. At the time of our visit, she was away from the center visiting family, the first break she had in two years. She is paid $200 CDN per month. The money that has been raised here at St. Vladimir's Ukrainian Orthodox Parish in Calgary helps pay her salary. The crisis centre is for mothers and their children who are fleeing abusive homes. They usually arrive at the centre with only the clothes on their backs. I shared many pictures with the members of the parish of the donated items being distributed, enjoyed, and greatly appreciated. Often families that arrive on the doorstep are lacking in survival skills. They need to learn the importance of personal hygiene, cleanliness, brushing teeth regularly, preparing nutritious meals—the list is endless. These families have lived in total poverty with harsh living conditions for many years.

Girls who grew up in orphanages are often taught to sew, so if a mother has such a skill, the centre helps them find a job. The centre offers the women opportunities to learn a trade to sustain a living. We met Svetlana who was very proud to show us her massage therapy certificate. The goal of the centre is to help each family to eventually live independently. With only one paid staff, every resident needs to work at the centre. Those who are better cooks, cook and teach the

others to cook. Many children arrive with psychological problems, so Marta has installed a sensory therapy room which is very beneficial to children who have been in abusive households. The rent for this centre was going to double in September…Marta's vision is to build a large permanent facility. She has acquired land and is seeking financial support for the building.

Marta is inspired by Mother Theresa. She travelled to Calcutta and observed Mother Theresa's home, as she wanted to emulate Mother Theresa's home in Chernivtsi. Marta has been called the **"Ukrainian Mother Theresa"**.

Next, Marta packed up some of our donations and we drove a short distance out of Chernivtsi to a village called "Hleboka" (Глибока), to visit a couple of families. Our first stop was a family consisting of a single mother, age 27, and five children—the youngest being a baby with Down Syndrome. The whole family slept in one bed. Her power had recently been turned off and she had no money. A short distance down the path was a young mother age 23 with three small children. Both homes were in poor repair but we did see a very nice big garden. A huge pear tree stood across the dirt road and the children were unaware that the fruit was edible. So there was fruit rotting on the ground. Our driver, Andrij, climbed the tree, picked the fruit and we shared it with the children to show them the fruit was safe to eat.

Marta provides these families financial support and guidance in food preparation. She encourages independence and provides ongoing support, with follow-up visitations to ensure the families are moving forward with her recommendations.

Please google Marta Levchenko. Her charitable organization "Future of Ukraine" exists to support the most vulnerable children in Ukraine, namely, orphans and children deprived of parental care and children with physical and developmental disabilities, as well as children with serious illnesses who require assistance with obtaining treatment. For most of the children supported by "Future of Ukraine", the organization presents their only hope for survival.

"Future of Ukraine" is structured as a volunteer organization and all its members operate on a voluntary and unpaid basis. Marta is a volunteer; she receives absolutely no payment for her services.

Another initiative of "Future of Ukraine" is to supply medicine that is not registered in Ukraine and is not purchased by hospitals and orphanages. It also seeks to raise funds for the treatment of sick children living under very challenging and difficult conditions and to protect the rights of children, by bringing to light inaction, illegal activities and a lack of social services that exist for these children, and to train and educate local doctors.

Throughout all of its existence, "Future of Ukraine" has never taken any money from local or state budgets or any authorities. This financial independence allows the organization to effectively confront and address bureaucratic injustice and protect the children and their rights from being abused by unjust social services or their officials. The list goes on and on.

Taking the suitcases to "Mria Marty" Centre was a unique opportunity and truly opened my eyes to what is really needed. Ukrainians can buy most things they need in Ukraine, although the Tylenol and Advil were really appreciated, as the quality of these medicines is not always reliable there.

All of the organization's reporting is open and transparent. Through the use of Facebook, anyone can ask questions about specific causes, projects and verify donations. Currently, "Future of Ukraine" takes care of more than 3000 children across Ukraine and every day receives new and increasing requests for help and assistance.

Thank you to Ethel Tacey, President of our local UWAC, for generating awareness. $1,260.00 was raised at St Vladimir's Parish for "Mria Marty" Crisis Centre. $1,100.00 as mentioned previously, was for the salary of the one employee and with the remaining money, I purchased Tylenol and Advil and gave cash to the two families in the village.

The salary money was sent through Rostyk Hrusky's charitable organization "Stream of Hope". He lives in Saskatoon and continues to fundraise tirelessly. If anyone is interested in supporting Marta and advancing her ongoing efforts and projects, please contact me for more information at kowals@telus.net.

Visiting Ukraine for me for the first time was life changing—the churches, the small chapels on every corner in the villages, the embroidery, Taras Shevchenko monuments in every city and small town, hearing Ukrainian spoken on the street. Jonathon and I soon discovered how delicious borscht is in Ukraine and we tried to eat it every day, that and "сало". In Jonathon's opinion, the best food was in the Carpathian mountains, and I agree with him, because when I tasted the "kulasha", it was as if my Baba was in the kitchen cooking for me.

I would like to thank everyone who contributed to filling the suitcases and donating money to the crisis centre. You made it possible for us to visit this facility and observe a truly selfless, hardworking woman in her work.

Maryann Kowalsky

NEWS FROM OUR BRANCHES

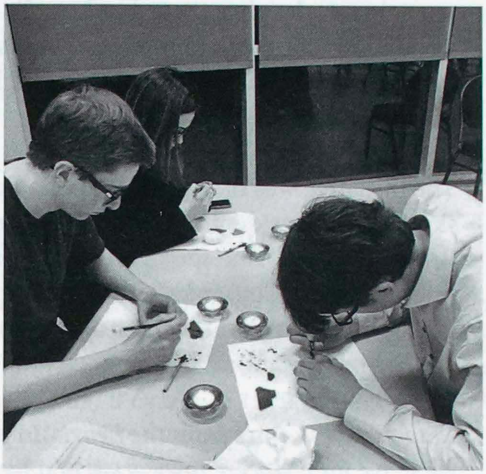
Вечір писанок, молитви й дружби

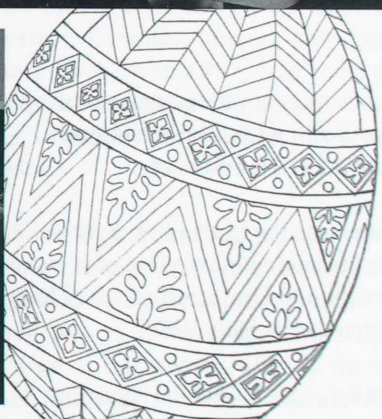
Молитва—наближення серця до Бога.

Prayer—the union of humanity with God. It's the movement of the heart toward God, toward the Holy Father.

Це була тема наших занять. Чи це не диво?

У п'ятницю, 9го березня, 2018 р. в залі "Solarium" при Катедрі св. Івана в Едмонтоні, більше як 50 осіб, віком між 8 до 80 років, провели прекрасний вечір разом у молитві й писанні писанок. Хто каже, що молоді і старші себе не розуміють, не спілкуються?





Pysanka and Prayer, A Reflection

Prayer is the union of humanity with God. It's the movement of the heart toward God (toward the Holy Father). Is this not miraculous? These were Rev. Father Cornell Zubritsky's words as he opened an evening of *Pysanky and Prayer*.

On Friday, March 9, 2018 in the Solarium of St. John's Cultural Centre, more than 50 individuals, from eight – 80 years of age, gathered to participate in an evening of prayer and writing a "pysanka". To think that the range of age would prevent the evening from being successful would be misleading! On the contrary, the cooperation, collaboration and conversation amongst the participants proved to be uplifting!

The evening began with a talk on the symbolism and meaning of prayer by Rev. Father

В п'ятницю, наша православна громада показала, що це може не правда—ми себе підтримуємо солідно.

Вечір розпочався гутіркою/доповіддю о. К. Зубицького про символіку значилість молитви. Отець своїм спокійним, мелодійним голосом причарував всіх слухачів, і молодь, і старших. Ми слухали з пієтизмом і надіємося, що це допоможе нам підчас посту.

Після цього, організаторка і ведуча програмою, неповторна бувша голова Союзу Українок при Катедрі св. Івана, пані Леся Погорецька, змістовно, коротенько розказала присутнім про традиції пов'язані з мистецтвом писання писанок.

Багато думок навела нам доповідь про молитву і присутні роздумували над ними, спокійно малюючи свої пиванки. Наприклад:

"True prayer comes from the heart. In prayer we strive for a sincere invocation of a feeling of reverence of God, devotion to Him, gratitude for His blessings, submission to His Holy Will."

Правдива молитва є тоді коли наше серце взноситься до Бога. Тоді нам є можливо спілкуватися з Богом. Це, з часом, стає легше і можливіше до осягнення.

Вечір проходив у товариській атмосфері. Пані Леся і її помічники—пані Марiянна Базюк і пані Марша Маковська—допомагали дітям з їхніми чудовими писанками. Багато з них хочуть, щоб вони пишалися у їхніх Великодних кошиках. Щасливі мами, що виховують дітей любити рідні традиції.

Від себе, хочу подякувати о. Зубрицькому, п. Погорецькій, п. Маковській та п. Базюк за такий приємний вечір. Ми, себто сеньори, і наша молодь, СУМКівці—в добрих руках. На все добре на будуче.

З пошаною,
Ольга Логвиненко

Cornell Zubritsky. Rev. Zubritsky kept the participants deeply engaged in his talk – it was as if he was speaking to them individually, supporting each of the participants through their Lenten journey.

The initiative was organized by Lesia Pohoreski, past co-president of St. John's Cathedral Branch UWAC. She spoke on the art and tradition of the "pysanka", encouraging each person to think about his/her design throughout her presentation.

"True Prayer comes from the heart. In prayer, we strive for a sincere invocation of a feeling of reverence of God, devotion to Him, gratitude for His blessings, submission to His Holy Will."

With this message in mind, each of the participants began to write. Lesia Pohoreski along with MaryAnn Baziuk and David Makowsky, assisted the young CYMKivtsi with their delightful "pysanky" so that each of them could have one in his/her basket at Easter – waiting to be blessed. Fortunate are the children whose parents create an environment that supports and promotes the love of their inherited culture.

A huge thank you to Archpriest Cornell Zubritsky and Lesia Pohoreski for continuing with this initiative. All of the participants (UWAC Members, seniors, CYMKivtsi and their parents, and parishioners) are left with an enhanced appreciation and understanding of their religion and culture with an evening such as this - the Second Annual *Pysanka and Prayer*.

With respect and gratitude,
Olha Logvynenko
Translation by Myroslava Chomiak

Editor's Note: Here is the first of a two-part story by award-winning Canadian author, Myrna Kostash, about an early Ukrainian immigrant to Canada. It was written for Canada's 150th Birthday.

CANADA 150: A VIEW FROM EDMONTON

BABA WAS AN EDMONTONIAN

From the Eulogy delivered by my father, William Kostash, at the funeral of his mother-in-law, my maternal Baba, Pauline/Palahna Kosovan Maksymiuk, 9 October, 1979 at Park Memorial, Edmonton. The memorial lunch was served at the Ukrainian Labour Temple.

"Baba Palahna was a good mother and, although she had never heard of Dr. Spock, she raised her children on common sense and love, and they returned her love a hundredfold. She was a great inspiration to her four granddaughters and has been immortalized in a National Film Board documentary, 'Great Grandmothers,' and in a book, *A Harvest Yet to Reap*. Her womanliness and humanity were the source of inspiration for the book, *All of Baba's Children*, by her granddaughter, Myrna Kostash."

Palahna Maksymiuk née Kosovan died in 1979 at age 87 in an Edmonton hospital: she had been an Edmontonian for sixty-eight years.

Baba was not among those whose arrival in Canada, specifically in the Star-Edna district east of Edmonton, is now marked by the 125th anniversary of Ukrainian settlement. But she did make it out of Galicia in time before the guns of August 1914 blew apart the world she had known. Summoned to Edmonton from her village, Dzhuriv, by a man she hardly knew, she planted herself in the wood-frame house he had built for her, address 12518 – 93 street, and that was that. Baba was home.

My maternal grandparents, Nikolai and Palahna, never homesteaded. They are not the Ukrainian settlers tirelessly evoked by our Heritage festivals, villages and monuments as the stout men and women in sheepskin coats who lined up barefoot on the Strathcona railway station platform to have their picture taken. Who then shuffled off stage left to climb aboard a wagon full of farm tools, seed and pots and pans and set off for the now-legendary quarter-section that stands for all Galician beginnings in western Canada. Canada, the country that, at confederation in 1867, had then promptly and fortuitously laid a rail bed and track to bring the sheepskinners out to "free lands" for the taking.

Baba rode that train but she hadn't married a farmer. Nikolai had quit Dzhuriv as a teenager, expelled by the malignant forces of deep rural poverty and a mean-minded stepmother protective of her own cubs, and he lit out for the coal fields of Silesia. A couple of years later, pockets stuffed with cash, he returned to his village, paid a visit cap in hand to his prospective father-in-law, Petro Kosovan. He promised to send for Palahna from Canada, then set out for Rotterdam and the steamship, Gothland.

Petro Kosovan was poor, land-wise – he made extra cash hauling beer kegs from town to a string of pubs - and was happy enough to get one daughter at least (there were three others) out of the house. There is no record of how Palahna felt about the arrangement except for a fleeting mention by my mother: "When your Baba saw Nikolai come toward the house [in Dzhuriv] she ran and hid in the barn." In her wedding picture taken on the stoop of 12518 – 93 street she looks terrified but also, hanky clenched in her tightened fist, resigned to her fate.

Her fate turned out to be that of wife of a packing plant worker and, within the year, mother of Mary, my mother. Within five years she was a widow, pregnant and with few resources as far as I have heard, except for the bachelor brother-in-law, Andrew Kosovan, in the attic bedroom. They married in 1920 and it was then that her life was truly set.

This was the man I knew as Dido (it was decades before I enquired about my biological grandfather, the packing-plant worker) and it was their household I understood to be just another Ukrainian-Canadian home in Edmonton in which my mother and her half-sister were raised. That other Ukrainian-Canadian household of Kostashes on a farm near Vegreville was, to me, the exotic enterprise.

By the time I was aware of Baba's surroundings, the large oval-framed portraits of Lenin and Stalin were no longer on the living room wall, having been consigned to the cellar while my mother was still a teenager. It was a story she enjoyed retelling. A prospective suitor from her high school class had come calling – great excitement throughout the house - but one look at the Commies on the wall sent him flying out the door in high dudgeon. (There were no more suitors until she met my father, a man who went to church and voted CCF.) But was Baba amused? We all knew the story of how Dido had purloined her Ukrainian prayer book and thrown it down a biffy hole, or perhaps merely ripped out its pages for toilet paper. But we also knew, in the same breath, that Religion had been Baba's best subject in her four years of village schooling.

At marriage, my mother's social life began to revolve around the Ukrainian Orthodox parish church then on 95th street, and its Women's Association whose members raised money for clerical vestments, church banners and Sunday school, and hosted the Bishop's Tea posed behind silver tea sets in large, frothy hats and white gloves. The only time I saw Baba in a church was at my wedding in 1972. (For both her marriages there was benefit of clergy but no record, photographic or anecdotal, of church ceremonials.) But she had an active social life only two streets and two avenues away from my parents' church, at "the Hall" on 97th street, Ukrainian cultural centre and home of the Ukrainian Labour and Farm Temple Association. Here portraits of Marx and Lenin shared the walls with the people's poets, Taras Shevchenko and Ivan Franko and Ukrainian-Canadians' own Communist tribunes, Matthew Popovich and John Boychuk, and maybe that Anglo-Canadian Party leader, Tim Buck, diminutive and nattily tailored, his oratory much admired by Dido.

But neither did I ever hear Baba curse and fulminate against the capitalist bosses and exploiters – as Dido did in a game of warring newspapers with my father, his petit bourgeois son-in-law – nor stand and chant the Russian verses to the Soviet National Anthem (it was I who learned the words from a Red Army Chorus and Band record album). She never went on a protest march; it was her brother, Nick, in Lethbridge during the Depression, who (I'm speculating) marched with the Beet Workers' Industrial Union, was arrested and forthwith deported, further fate unknown. But it was told of Baba by the family that she had to rescue Dido from a jail cell in Fort Saskatchewan when he had inadvertently found himself pressed into a crowd of Hunger Marchers in Market Square (located just to the south of today's Churchill Square, on the site of the present Milner Library). That was about as "revolutionary" as the two of them became but what does one expect – what did I expect? – of semi-literate, in Ukrainian and English, lumpen proletarians whose radicalized compatriots were being interned or deported and their presses and offices seized and padlocked?

Myrna Kostash

Look for part two in our next issue.

Рідне слово

In the February/March 2018 issue of Promin, we featured a book written in English about Roxelana or Roxolana or Hurrem Sultan, concubine and wife of Suleiman the Magnificent, the Sultan of Turkey. The book appeared in November, 2017 and was entitled Empress of the East, How a European Slave Girl Became Queen of the Ottoman Empire by Leslie Peirce. Look for it at your local library or book store or online!

Here, we present the third instalment of a Ukrainian version of the story written by Antin Lotots'kyj for young adults in 1936 published in Lviv by "Svit Dytyny". Illustrations are by Mykhajlo Fartukh.

Роксоляна
Розділ 3 – Мала бранка

Таксамо сплiндрували турки з татарами й перемістя Рогатина та найблизчі села. Тільки кут, де стояло прихідство церкви св. Миколи й сама церква, остав цілий. Там стояли добровольці-українці й вони не грабили ні церкви, ні людей, тай нікого не забрали в полон.

--Ми пішли з воєводою—говорив їх старшина, Клим Никифорук до о. Андрея—бо обіцяв, що визволить Покуття й інші воєвідства, де живуть православні. Та бачу, що ми завелися. Замість свободи—його військо несе нам руїну й неволю.

--Молдавани й волохи* віроломні!—сказав о. Андрій. Скоріше можна няти віру музулманам, як їм—хоч вони християни.

Пані-матка дуже трівожилася Лесею й як тільки молдавани вийшли з Рогатина, пішла в місто шукати дочки. Та даремно. На місці, де стояв дім Скроцьких, були тільки згарища, не було ні живої душі. Пані-матка ходила проміж згарища Рогатина та питалася в стрічних людей, що тепер то тут, то там показувалися, чи не бачили малої, білявої дівчини.

Нещасна мати вернулися знову на згарища дому Скроцьких. Ходила там і кликала мов божевільна:
--Лесю, Лесечко моя, де ти? Обізвися!

Але дарма, тільки відгук з недалекого ліса приносив назад її власні слова. Аж побачила розбиті двері до пивниці. Зійшла туди. І нараз аж руки заломила. На землі лежав Лесин мережаний платок. Підняла й поцілувала його: це була одинока памятка по її Лесі. Прибита подалася до дому. Зрозуміла, що Лесю взяли разом зо Скроцькими у полон.

А бідна Леся тимчасом їхала звязана на молдавській мажі[44] на зустріч незнаній долі. Хлипала тихо та лебеділа:

--Мамо, мамо, тату, Павлику—вже вас ніколи, ніколи не побачу!
На мажі, побіч Лесі, помістили ще три дівчини: Марусю Біленьку та дві старші: чотирнацятилітню Оленку Панкевичівну й шіснацятилітню Галину Скроцьку. Крім цього попри мажу йшли чотири молодиці: Катря Бойкевичка і дві польки, Ядвига Сікорська та Ванда Ґлінська, й жидівка Рухля, жінка рабіна Ґедайля. Купця Скроцького гнали окремо разом із іншими мужчинами, а його жінку й інших дітей теж окремо.

Господар велів йти походом на Підгайці, Бучач, а звідси на Ягольницю, Тлусте, до Заліщик. Однак не задержувався вже під тими містами, бо видно боявся погоні. Коло Заліщик перейшли на той бік Дністра й уже правим берегом його йшли до Хотина. Перейшовши границю спинилися. Господар Богдан ділив тут добичу й ясир. З ясиру брав собі тільки таких, що за них сподівався доброго викупу. Призначив для себе й Рафаїла та Петра Ходецьких і їх стареньку матір.

--Мусить мені за вас троє дати високий викуп ваш брат Отто, а ні—то продам вас обидвох на турецькі або венецькі ґалєри.

Лесю й ще дві дівчині та трьох юнаків призначив туркові зі Стамбулу—Алієві.

Цей зараз таки вибрався в дорогу з поворотом у Стамбул. Дівчат посадив на мажу, а юнаків привязав арканами до воза так, що мусіли бігти за возом.

Леся виплакалася й потрохи прийшла до себе. Скоро запізналася з обома дівчатами. Одна з них була Гася Дзера з Залужа[45], а друга, жидівочка Рифка, дочка шинкаря Абрума Ароновича. Обі її товаришки ще дальше заводили, а найгірше Гася Дзерівна. Леся заспокоювала їх як могла та вміла, хоч була наймолодша з них, бо що тільки на Юра 23 квітня, покінчила вісім років. Гасі Дзерівній було вже 17 років, а Рифці пятнацять. Гася й Рифка аж чудувалися, що Леся стала нараз така спокійна.

Із Ясс їхав Алі здовж ріки Прута. Коло Ґалацу переїхали на правий бік Дунаю. Поки їхали Молдавою, Леся не розуміла мови тамошніх людей, аж як переїхали на правий беріг Дунаю і їхали на Кучук, Кайнарджі та Шумлю[46], Леся досить добре розуміла мову населення. Тут всі Алієві низько кланялися. Нераз бачила, як надїхав їздець на коні, а коли здалека побачив Алія, злазив із коня й падав навколішки та з головою похиленою до землі ждав, поки Аліїв віз не переїхав. З цього догадувалася, що Алі мусить бути якась визначна особа. Пізніше вже як доїздили до Стамбулу чула, як його всі називали: Алі-бей.

Ішли всі три скуті разом ланцюжками...

Алі-бей держав своїх бранців кілька тижнів у себе, поки не прийшли до сил по тяжкій подорожі. Аж одного дня забрав Лесю, Гасю й Рифку й повів їх до міста. Ішли всі три скуті разом ланцюжками. За один кінець ланцюжка держав слуга-мурин, якого Леся спершу чомусь дуже боялася. Позаду повагом ступав Алі-бей. Переходили вузькими вуличками, на яких не стрічали сливе зовсім людей, бо то був іще вчасний ранок. Зате-ж вешталося вулицями повно худих, безпанських собак, що по смітниках шукали собі поживи[47]. Так вийшли на просторий майдан. Тут уже було повно гуртів жінок і молодиць, скованих ланцюжками так само, як Леся з товаришками.

До кожного гурта підходили старі й молоді турки, щось питалися й приглядалися дівчатам. Часом власник відпинав цю дівчину, що її торгував покупець і казав їй попри нього ходити, а то й затанцювати та заспівати.

Леся всьому цікаво приглядалася. На хвилинку забула, що й вона теж виставлена тут на продаж на Аврет-базарі[48]. Аж приступив і до них один сивий уже турок із довгою бородою та поглянув на Рифку і щось зашварґотів до Алі-бея. Алі-бей відшварґотів йому та зняв із Рифки заслону. Рифка була гарна, чорнява дівчина. Турок не довго оглядав її та став торгуватися. Добили торгу й він забрав Рифку зі собою.

Приступив небаром другий і показав рукою на Лесю та спитався про ціну. Діставши відповідь пішов дальше; видно ціна була йому за висока. Аж надійшов високий плечистий муж із гарною бородою та з довгими чорними вусами. Біля нього йшов теж чорнявий гарний хлопчик, може в літах Лесі, а може роком молодший. Хлопчик спинився та глянув на Лесю.

Хлопчик спинився та глянув на Лесю ..

--Оче, молім да купіш ово малєно, пляво джевойче!—просив він у батька, вказуючи рукою на Лесю.—Іґратчу са нім[49] скупа.

Леся счудувалася, що в Царгороді почула мову, в якій багато слів розуміла[50]. Зрозуміла теж, що хлопець просить батька, щоб купив її для нього.

Батько хлопчика спинився та глянув на Лесю. Видно сподобалася йому, бо спитав Алі-бея про ціну. Алі-бей бачив, що батько хоче зробити малому синкови приємність і дорожився. Батько хлопчика не дуже торгувався й купив Лесю за 1200 пястрів[51].

Леся була рада, що дісталася в словянський дім. Не знала ще тільки, чи її новий пан християнин, чи магометанин. По дорозі новий її пан

спитався Лесі:
--Одаклє сі джевойче[52]?

Леся більше здогадалася, як зрозуміла, що він питає її про те, відкіля вона й відповіла:
--З Лєхістану, з руського воєвідства, з міста Рогатина.
На дальші попити оповіла чим її батько та як вона дісталася в полон.

Леся сподобалася новому панові й він навіть погладив її по русявій голівці. А малий хлопчик спитався:
----Какво твоє іме?

Леся не зрозуміла про що він питається. Хлопець це завважив і спитався знову:
--Како се зовеш?

Тепер Леся зрозуміла й відповіла:
--Зовуся Олександра Лісовська, а татко й мамця кликали мене Леся...

Хлопчик повторив за нею:
--Леся—й додав—а я зовем се Рустем!

При згадці про батька й ненечку Леся посумніла. Малий Рустем завважив це та спитався:
--Жао тебі оца і майкі[54]?

І став потішати її, щоб не плакала, бо падишах Баязід[55] піде незабаром на Лєхістан війною то привезе їй батька й неньку. Леся не все розуміла, що говорив хлопчина, однак відчула, що він охоче її потішити й була вдячна йому за добре серце.

Дім Мехмета-паші[56] (так звався Рустемів батько), стояв сливе над самим Босфором. Паша впровадив Лесю в гарем і передав її своїй матері Мигрумаг, що кермувала гаремом. Мехмет-паша був богатир і мав чотири законні жінки. На більше не позволяє закон Магомета. Тільки падишах може мати сім законних жінок. Крім жінок було в гаремі ще чимало жіночої служби. Кімнати гарему були доволі просторі, тільки вікна були малі й із густою решіткою.

Лесею всі зацікавилися. Коли довідалися, що вона з Руси, стали кликати її Россою[57]. Тільки один Рустем кликав її дальше Лесею.

Трохи дивно було Лесі, коли її передягнули в турецький жіночий одяг. Якось і рухатися не могла в широких шараввариках. Та вона подумала собі: "Привикну!"

По кількох днях старенька Мигрумаг сказала:
--Вона весела й радісна—тому будемо її кликати Хуррем[58].

Леся полюбила Мехметову неньку, бо вона була для неї добра мов рідна мати. Мигрнмаг була з роду вірменка, дочка багатого купця з Вірменії[59]. Коли в 877 р. геджри Магомета[60] перзи здобули Велику Вірменію, чоловіків повбивали, а жінок і дівчат забрали в полон і продавали їх скрізь. Тоді й молоденьку Мигрумаг продали до Стамбулу. І тут потім купив її на Аврет-базарі Мехметів батько Лазар, що тоді був іще християнином. Він продобав собі її, дав їй волю й оженився з нею. Хоч пізніше перейшов на іслям, то її не силував до цього й вона залишилася християнкою. Лазар, чи пак тепер уже Мурад, заборонив їй учити сина, малого Мехмета, чогонебудь із християнської віри. Багато горя довелося зазнати їй у житті. Тож розуміла вона недолю малої Лесі та старалася, як могла, заступити їй рідну неньку. Правда й усі інші в домі паші відносилися прихильно до Лесі, вже хочби тому, що з нею дружив малий Рустем.

Мехмет-паша був високо вчений. Знав крім рідної сербської мови, також турецьку, арабську, грецьку та латинську; знав добре вищу математику й фізику та історію всіх країн. Він бажав, щоб і його син віддався вищим наукам. Тому держав до нього добрих учителів, а й сам наглядав за наукою сина. Леся завжди була при цьому, як Рустем учився. Малий Рустем був пильний учень та слабого таланту. Леся тільки з цього, що прислухувалася науці, затямлювала більше й докладніше, як Рустем і нераз, коли він приготовлявся до лекції, помагала йому. Завважив це Мехмет і думав собі: "Що дав би я за це, щоб Рустем мав кебету Хуррем".

--Шкода, Хуррем, що ти не хлопець!—говорив він нераз до Лесі та гладив її по русявій голівці.—Та ніщо, ти й як дівчина вийдеш високо, побачиш! Тому від сьогодні будеш уже правильно вчитися разом із Рустемом. Я вірю, що воно тобі колись придасться.

Учителі не могли нахвалитися білявенької Хуррем, а малий Рустем просто обожав її.

* **волохи** – населення Придунайських князівств і Трансільванії; люди, що пізніше стали громадянинами Румунії або Молдавії.

[44]**Мажа** – великий віз; пізніше їздили мажами наші чумаки в Крим по сіль і рибу

[45]**Залуже** – село біля Рогатина

[46]**Кучук Кайнарджі й Шумля** – місцеавсти в Болгарії

[47]**Собаки в Царгороді** – ще й досі в Царгороді по бічних вулицях повно бездомних собак

[48]**Аврет-базар** – жіночий базар; базар, де продавали невільниць

[49]**Це по сербськи, значить: Батьку, прошу, купи це мале, біляве дівчатко. Бавитисьму разом із ним.**

[50]**Сербська мова** була тоді в Царгороді третя по арабській і турецькій, а грецька була четверта. Сербською мовою говорили яничари й сам султан розумів по словянськи. Тому европейські володарі, передусім австрійські, посилали як послів у Царгород таких, що знали якусь словянську мову.

[51]**Пястри** – турецькі гроші; 1 пястер=36 сотиків

[52]Це по сербськи, значить: Відкіля ти дівчино?

[53]Теж по сербськи, значить: Яке твоє ймення?

[54]Жаль тобі за батьком і ненькою?

[55]**Баязід Святий – с**ултан, дід Сулеймана, панував 1481-1512 р. Був вельми побожний. Його скинули з престола яничари, а потім отруїв син—Селім Грізний.

[56]**Мехемет** – Магомет турецькою вимовою

[57]**Росса** – златинщена назва: русинка (українка)

[58]**Хуррем** – радісна, весела

[59]**Вірменія** – країна між Каспійським і Чорним Морем

[60]**Геджра Магомета** – втеча Магомета з Мекки до Медини 15 липня, 622 р. по Ісуса Христа; 877 р. геджри Магомета це—1472 р. по Ісуса Христа

Пошана "Українському Голосі"

Ця пошана газеті "Український голос", її колишнім і теперішнім редакторам, працівникам, членам правління, авторам і читачам сповнена гордістю та смутком. Гордість у тому, що наші засновники з першої хвилі еміґрантів, які були родом переважно з Галичини, що на той час перебувала під владою Габсбурґів, вже після двох десятиліть після прибуття до Канади спромоглися видавати національну газету. Це сталося в 1910 році! Неймовірно! Вибір її назви був цікавий і повний сенсу, хоча з перспективи сьогодення може видаватися досить буденним і прозаїчним. Засновники газети розуміли, що їхні співвітчизники називали себе по-різному: галичанами, буковинцями, рутенцями та русинами—тільки не українцями! Більшість піонерів не ідентифікувала себе як українці чи православні. Саме з цієї причини було обрано назву, яка би окреслила нашу етнічну ідентичність як українці та наш духовний дім як православ'я! Засновники хотіли запропонувати суто канадську, вільну від іноземного впливу точку зору, яка би однозначно ідентифікувала, хто такі українські канадці.

Вони були критично налаштовані щодо "зарубіжного" духовенства за те, що ті переманювали наших імміґрантів до своїх конґреґацій, і стверджували, як мій улюблений дід Микола Зубрак із Овкберна в Манітобі, неодноразово казав мені: "Як ти можеш називати себе українцем і не бути православним?" Один із перших редакторів "Українського голосу", о. В. Кудрик, був призначений на цю посаду і керував цим друкованим виданням дуже ефективно, залучаючи прихильників до нашої справи, завдяки чому в 1916/17 роках був заснований Інститут Св. Петра Могили (Саскатун); потім Інститут М. Грушевського, що згодом став називатися Інститутом Св. Івана (Едмонтон), та в 1918 році Українська Греко-Православна Церква в Канаді. (Засновники "Українського голосу" також були засновниками нашої Церкви.) Так само вони започатковували різні організації, зокрема Союз Українок Канади в 1926 році як жіночу організацію, що співпрацює з Братством, Союз Українців Самостійників у 1927 році як координаційний орган, згодом першу українську молодіжну організацію СУМК/УПМ у Канаді в 1931 році й, нарешті, Братство перетворилося на Товариство Українців Самостійників у 1937 році. У 1936 році, Союз Українок Канади заснував у Саскатуні перший у Канаді український музей, який отримав назву "Український Музей Канади".

Отже, всі ці організації та установи були створені та працювали упродовж 50-ти років після прибуття до Канади першої хвилі еміґрантів. Все це стало можливим через іскру, яку запалювала в людських душах газета "Український голос"! Який дивовижний доказ сили їхнього послання і як воно зрезонувало з піонерами та другою хвилею імміґрантів з України. Проте в сучасну цифрову епоху багато газет стало втрачати читачів, адже молодші покоління надають перевагу глобальним інтернет-платформам, оскільки вони більш інтерактивні, екологічні та візуально привабливі, а також містять відеокліпи. Питання полягає в тому, чи маємо ми досить творчого запалу, уяви, почуття обов'язку, а головне, чи можемо ми запропонувати послання, яке було би співзвучним зі сьогоденням? Якщо так, то, можливо, електронна версія "Українського голосу" могла би стати реальністю і, як фенікс, здійнятися з попелу! Я сподіваюсь і молюся, щоб це здійснилося. Якщо не зараз, то коли? Якщо не я, то хто? Хто готовий докласти зусиль до цієї справи?

Петро М. Кондра, маґістр, доктор медичних наук, член Королівського Коледжу Лікарів Канади, Голова СУС Канади

УКРАЇНСЬКИЙ ГОЛОС

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Tribute to Ukrainian Voice

This tribute to Ukrainian Voice, its Editors, Staff, Board Members, Contributors and Readers past and present is filled with pride and sadness. Pride in that our founding first wave of immigrants largely from Galicia (under Hapsburg domination) started publishing a national newspaper in 1910 within two decades of arriving in Canada! Incredible! Sadness that such a bold undertaking should come to an end.

The choice of the newspaper's name was interesting and full of meaning at the time. The founders of the paper understood that their fellow immigrants were calling themselves anything BUT Ukrainian! They identified as Galicians, Bukovinians, Ruthenians and Rusyns. Most pioneers did not identify as Ukrainians or Orthodox. That is exactly why the name was chosen—to forge and unify our ethnic identity as Ukrainians! They wanted to present a perspective that was Canadian and free from foreign influence. Their voice would be uniquely Ukrainian Canadian.

The Ukrainian Voice supported the Orthodox faith and was critical of foreign clergy staking a claim to our immigrants. As my beloved Grandfather, Mykola Zubrak of Oakburn, MB, told me many times, "How can you call yourself Ukrainian and not be Orthodox!" One of the first editors of Ukrainian Voice, Fr. Kudryk, became ordained and led this charge very effectively, attracting supporters to the cause that founded St. Petro Mohyla Institute (Saskatoon) in 1916/17; M. Hrushewsky Institute (later St. John's Institute, Edmonton) and our Ukrainian Greek Orthodox Church of Canada in 1918. (The founders of Ukrainian Voice were also among the founders of our Church.) These were followed by the Ukrainian Women's Association of Canada in 1926 and, in 1927, the Ukrainian Self Reliance League (created as a national coordinating umbrella). Then the first Ukrainian youth organization CYMK/UOY was created in Canada in 1931 and finally, the Brotherhood became the Ukrainian Self Reliance Association USRA/TYC in 1937. In 1936, the Ukrainian Women's Association of Canada established the Ukrainian Museum of Canada in Saskatoon, the first Ukrainian museum in Canada. Subsequently, St. Vladimir's Institute (Toronto) was founded in 1963 and the SUS Foundation of Canada in 1964.

Within 50 years of arrival, most of these organizations and institutions had been created and were functioning. All because of the spark, the leavening agent that was Ukrainian Voice! What an amazing testimony to its message and how its ideas resonated with those pioneers and a subsequent second wave of immigrants from Ukraine. However, in our current digital age, many periodicals have succumbed due to declining readership, as younger generations turn to internet-based platforms that are global, interactive, environmentally friendly, and visually more appealing, including video clips. The question is, now do we have the drive, the imagination, the commitment and a message to offer that would resonate? If so, then perhaps an electronic version of Ukrainian Voice may become a reality and, like the phoenix, will rise from the ashes! I hope and pray that this occurs. If not now, then when? If not us, then who? Who is ready to join this effort?

Peter M. Kondra MSc, MD, FRCPC President USRL Canada

For the Love of Gardening

MUSHROOM MANIA – IN SEARCH OF THE COVETED MOREL/VERPA

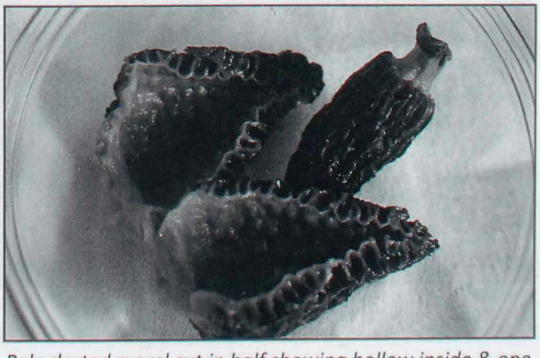
Spring is here. The yellow buffalo bean, the fuzzy mauve crocus and the much anticipated spring mushroom are sure signs that spring has arrived. I recall my father returning home from the pasture with a whistle he had whittled out of a willow branch at the time sap flowed after a long winter's sleep. Shortly after that, when the aspen tree buds unveiled new leaves and the leaves were still young and bright green, he returned home from his outing carrying a capful of morels. These tasty morsels are a magnificent, much sought-after, edible mushroom called smorzhi (сморжі) or kutsyrubky (куцирубки.)

Content: Picking and preparing mushrooms is part of our Ukrainian heritage and cuisine. This article is not about growing vegetables, but about foraging, harvesting and preserving nature's wonderful bounty. I will include information about when and where to look for the morel and Bohemian verpa, how to preserve and cook them, and describe the poisonous look-alike mushrooms. I will list field guides, references, resources about cultivating mushrooms, and websites of mycological societies in Canada.

The Morel and Bohemian Verpa belong to the *Morchellaceae* family. They have a

Bohemian verpa with honeycomb surface, May 17, 2017.

Dehydrated morels with honeycomb surface.



Rehydrated morel cut in half showing hollow inside & one with stem attached.

honeycomb surface shaped like a cone or bell. The cap of the morel is fused to the white, brittle stem, whereas the cap of the Bohemian verpa is loose and skirt-like, attached to the top of the stem. Morel caps and stems are hollow inside; the cap of the Bohemian verpa is hollow and the stem is white with a white cotton-like interior. Morel caps can be black, brown or gold; the verpa cap is brown. The colour of the spore print of both the morel and verpa is yellow or ochre (Schalkwijk-Barendsen, 379-381, 1991.)

To prepare a spore print, place the cap of a gilled mushroom on a white piece of paper, cover it with a glass bowl and leave it for several hours or overnight. If you are not absolutely sure that you have identified the mushroom, air-dry it, and check with a mycologist (Schalkwijk-Barendsen, 1991, 1975.)

Beware of poisonous look-alikes. The *Gyromitra esculenta*, belonging to the family of *Helvellaceae*, has a brain-like cap, has no ridges or pits and can be deadly. The spore print is colourless. When cut in half, the cap is convoluted and neither the stem nor the cap is hollow. Most develop pockets, chambers and cavities. Other *Gyromitra* species or false morels have caps that are saddle-shaped, lobed, wrinkled or convoluted. If you are in doubt, separate the questionable specimen for proper identification or discard it (Schalkwijk-Barendsen, 382-384, 1991.)

When to check? In 2017, I found my first Bohemian verpa mid-May in a carpet of brown, fall leaves, prior to the growth of any green vegetation, under a canopy of aspens. Every spring is different so it is difficult to specify the exact time to start your search. Maybrier (2010) suggests starting your search when temperatures have stayed above 55°F (13°C) for five days or when two weeks have lapsed since the last spring frost. The black morel, yellow morel and Bohemian verpa appear at different times, so continue to forage while the temperatures are 60°F–70°F (16°–21°C). Kuo (2005) suggests mushrooms can be found when soil temperatures are between 47°F–50°F (8°C–10°C.)

Where to forage for mushrooms. Both the verpa and morel prefer moist places. The verpa appears when the poplar tree is in bud and the saskatoons are in bloom. The morel appears after that. Both the morel and verpa can be found in mixed woods and don't have a preference of trees. Kuo (2005) has found morels in apple orchards, near ash trees, and dead elm trees as well as in other unpredicted places, such as disturbed construction sights. Following a forest fire, morels produce in great numbers on the burned site for up to three years.

Picking morels and verpa. Cut the mushroom off rather than pulling them out with dirt and debris. Clean off any dry leaves or dry grass as you collect them. Carry them in a basket or bag of netting. As you walk the spores will fall on your path to produce more mushrooms in the future.

Brushed Bohemian verpa ready for next step.

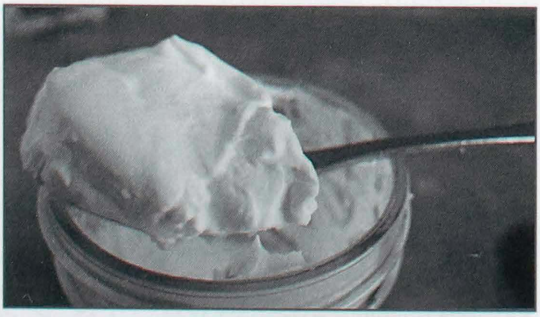
Preserving your harvest. When you are cleaning your mushrooms, cut them through from top to bottom to check for insects or debris. Rinse your mushrooms if you are cooking them up immediately. If you are planning to dehydrate them, lay them out on a screen. I have both air-dried and used a dehydrator to dry my verpa. I prefer the air-dried product. To avoid a chewy product, Maybrier (2011) suggests that dehydrators are great for finishing the mushrooms off. Never taste uncooked morels or verpa. Taste-test your cooked mushrooms to be sure you are not allergic to them. Most recipes recommend sautéing your morels in butter until they are cooked. See references for recipes.

Recipes

Cultured sour cream. On the rare occasions when my father came home with the much-coveted morels, my mother always prepared them with sour farm cream. The next best thing to sour farm cream is whipping cream cultured with buttermilk. See the recipe below:

In a pint add five teaspoons cultured buttermilk to one cup pasteurized whipping cream. Sustain a temperature of 75°F–80°F (24°C-26.7°C) for 24 hours. I keep my jar in a warm water bath until it thickens. Then refrigerate for eight hours for a superior flavor.

Ingredients for making cultured or dairy sour cream.



Home made cultured dairy sour cream.

Cooking fresh morels. Add a little water to the cleaned morels, seasoning and dill; simmer for ten minutes or so. Add thick sour cream, more dill and adjust the seasoning. Serve.

Morel sauce served with kulesha (кулеша)

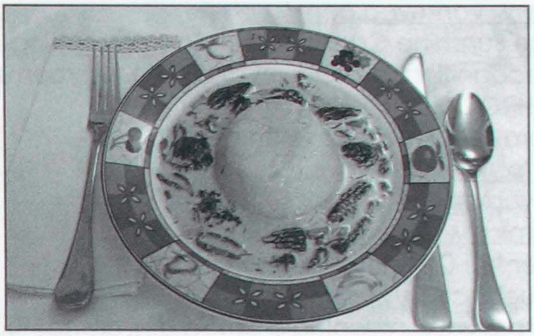
Ingredients:
1 package dehydrated morels (14g or 0.5oz) or 2/3 cup dehydrated verpa
1 cup boiling water
1 cup homemade chicken stock
1/3-cup dairy sour cream
Dill, chopped
Salt and pepper to taste
Scallion, chopped

1/3-cup cornmeal
1 cup boiling water
Salt to taste

Method:
Morel sauce for one serving. Add boiling water to the dehydrated morels. Soak for about one hour. Lift the morels with a slotted spoon. Strain the mushroom liquid to separate any unwanted silt. Combine the morels with the strained soaking liquid and boil for about ten minutes or more. Season with dill, salt and pepper. Add the chicken stock, sour cream and more dill. Adjust seasoning if required. Serve with kulesha garnished with scallions.

Kulesha (кулеша) for one serving. Add salt and 1/3-cup cornmeal to 1 cup boiling water. Stir until the water is absorbed. Oil a small fruit nappy and fill it with the cooked cornmeal. Empty the cooked cornmeal in the middle of a shallow soup bowl and ladle your morel sauce around it. Serve it with homemade bread and a glass of red wine.

The science of cultivating your own mushrooms provides us with techniques of harvesting mushrooms such as the shiitake, oyster, lion's mane and maitake. In the past, I have purchased sawdust blocks inoculated with a live colony of Shiitake mushrooms from *Richters Herb and Vegetable Catalogue*. Following the instructions provided, I successfully harvested



Morel sauce with kulesha (кулеша).

two flushes of mushrooms. The 2018 Richters catalogue features the oyster and reishi mushroom. Morels have a symbiotic relationship with nature and are more of a challenge to cultivate.

The scope of this article is too narrow to include the techniques of cultivating your own mushrooms. If you are interested in learning about cultivating morels please refer to Tradd Cotter (2014) or Paul Stamets (1993, 2005.) For sources about cultivating less challenging mushroomsб refer to Stephen Russell 2014,) Gary Lincoff (2017) or see Tony Shields' FreshCaps Mushrooms http://freshcapmushrooms.com for information and growing supplies.

Field identification. Field guides provide information about colour, shape and other details describing the cap, gills, stem and colour of spore print. All characteristics must match to correctly identify the particular mushroom. Read and study field guides, join a mycological society and take courses to learn more about safe mushrooming to avoid illness, injury to organs or death.

Information in this article is inadequate to rely on for mushroom identification. I hope this article inspires you to learn more about mushrooms and join a mycological society (see below), wherever you are in Canada.

Alberta Mycological Society
www.wildmushrooms.ws/
British Columbia South Vancouver Island Mycological Society www.svims.ca/
Vancouver Mycological Society

www.vanmyco.com/
The Sunshine Coast Society For The Hunting Recognition and Observation of Mushrooms (SHROOM) http://scshroom.org/
Foray Newfoundland and Labrador
http://nlmushrooms.ca/
Mycological Society of Toronto
https://www.myctor.org
Central Quebec, roughly centered on Quebec City
http://www.mycologie-cmaq.org/cmaq/index.php
Northeastern Quebec, around Rimouski
http://www.mycolanauricie.ca/
The Montreal area
http://mycomontreal.qc.ca/
Northeastern Quebec, around Rimouski
http://www.rimouskiweb.com/mycologie/
North-central Quebec, around Saguenay
http://mycosag.chez.com/

Happy mushrooming to all who continue to forage and preserve this tradition!

Vivian Skakun

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Journal

Mushroom: The Journal of Wild Mushrooming www.mushroomthejournal.com

SOME ISSUES FOR ORTHODOX WOMEN TO CONSIDER TODAY

Note from the author: As a former President of the National Council of Women of Canada (NCWC), I receive news of women's issues and actions from all over the world. In my recent report to the Alberta Provincial Executive Council of the UWAC, I reported on some things that Promin Administrator, Betty Corlett, thought were important for all of our members across Canada to know about.

Status of Women Canada (SWC) has launched a 3-phase program to address gender-based violence in Canada, focusing on a) prevention, b) support for victims and their families and c) changes needed in the judicial and legal systems. SWC recently issued a call for organizations to advise SWC and ask for financial support for active or possible programs to address gaps in the support of indigenous women and other under-served groups, such as immigrants, seniors, women in northern or rural areas, and women with disabilities. The application asks for a brief description of the practices you would like to test or expand and what specific population you will be working with.

Although the deadline for application was March 1, I wish to make all UWAC members aware of this federal initiative because 1) well over 50% of ALL females in Canada face gender-based violence in their lives, 2) it may happen just once or throughout their lives and 3) neither the UWAC nor the Ukrainian Orthodox Church of Canada (UOCC) has any program to deal with the effects of such violence on the victim or the rest of her family. Our Lord and Saviour Jesus Christ charged His followers to visit the sick and imprisoned, and there is not a more insidious and harmful prison, than a home with a violent person in it. Therefore, I must ask the leadership of both those organizations 1) why are there no programs to address this urgent and pervasive need? and 2) what are they going to do about it?

The most recent newsletter from the International Council of Women (ICW) had some interesting information on progress towards their 2015-2018 goal of "Transforming Society through Women's Empowerment," which is working toward the United Nations 2030 Development Agenda #5: "Achieve gender equality and empower all women and girls" (UN 2030 DA). Many nations have equality written into their constitutions and their laws, but equality on paper is not enough. We must ensure that women and girls have equal agency with men and boys: that is, the ability to make decisions for their lives and to be able to carry them through. For instance, saying that boys and girls have equal access to education means nothing if girls are forbidden to come to school when they are having their menses (as in Nigeria) or if women in engineering are pushed out of the program due to hostile actions by fellow students and/or professors (as in Canada).

Business leaders have told governments that the jobs of the future will be for well-rounded people with special expertise in science, technology, engineering or math (STEM). I was fascinated to learn that the National Council of Women of Malta has had great success in launching summer sessions for preschoolers to help develop children's natural intuitive

and observational skills and to teach parents how to include STEM in the young child's play, using simple tools such as plastic water bottles, batteries, cardboard, coat hangers, spoons, et cetera. Helping children and their parents to understand that STEM is all around us and not only in labs and not only for boys, can help to get more girls into these professions. Alberta currently is revamping its curricula, and a program like this could very easily be included at the preschool and elementary levels in Alberta and in other provinces to advance more opportunities for girls.

NCWC has asked the federal government to support the establishment of a Museum of History of Women to recognize the many but mostly ignored contributions of women in shaping Canada's history. Just consider how many Ukrainian-Canadian women could be included in such a museum—in the arts, literature, music, film, agriculture, physical and biological sciences, law, politics, and on and on.

In a phone conference with the Canadian Centre for Community Engagement and the Prevention of Violence, NCWC spoke of our concerns regarding forced marriages of young girls, female genital mutilation (FGM) and honour killings in Canada.

Canada gives each new immigrant a Citizenship Guide to help her/him to understand Canada better and to become acquainted with how our laws and customs may be different from those of the country from which s/he has come. NCWC has sent a letter to Immigration Minister Ahmed Hussan affirming our support for continuing to include in the revised Citizenship Guide, now being rewritten, a statement on FGM as a crime in Canada.

The NCWC Common Program for 2017-19 is "Eliminating Poverty through Life Skills Education and Women's Empowerment." In addition to promoting this topic, which all Local Councils will address in these 2 years, NCWC is sending a delegation to the UN Commission on the Status of Women, March 11 to 23, 2018 to address this topic and to explore international progress and best practices in reaching toward this goal.

The Annual General Meeting of NCWC will be held in June, 2018 at Niagara-on-the-Lake and will include discussions on several important issues, specifically:

1. Women and Precarious Employment
2. Citizenship for New Canadians
3. Citizenship Education for Immigrants and Refugees
4. Reconciling with Canada's Aboriginal People
5. Protection of Religious Leadership and Assembly of Persons Met for Religious, Moral, Social or Benevolent Purposes.

In addition, some additions to current policies on the Indian Act, Female Genital Mutilation, Sewage Treatment Facilities and Long-term Stewardship of Nuclear Waste will be considered. Many of our branches of UWAC are members of the Local Councils of Women and should keep updated on developments on these issues through these Councils.

At the August, 2017 Convention of the USRL, a resolution regarding item 5 (above) was passed, and you should know that the Bill has passed the House, currently is in the Senate and, as of February 9, has received First Reading. Please write letters to your Senators to ask that this protection NOT be taken away. Keep aware of the progress of this Bill by going to the Senate website: www.parl.ca/LegisInfo/LAAG.aspx?Language=E, and keep writing those letters—especially to the members of the Senate Committee when the Bill receives Second Reading and is assigned.

Carla Kozak
UWAC Alberta Convenor for Women's Issues

У двадцять-п'яту річницю смерти Лесі Івасюк, Покійна бувша голова Союзу Українок Канади, 1916-1993

"Рідна Мати моя,
Ти ночей не доспала,
Ти водила мене у поля
край села,
І в дорогу далеку Ти мене
на зорі проваджала,
І рушник вишиваний на
щастя дала....."

І така була моя улюблена мама, Леся Фербей Івасюк, лагідна, розумна, дійсно українсько-канадійська душа. Ціле своє життя, вона старалася підтримувати і розширювати українську культуру своїх батьків. Цього року припадає 25 років відколи упокоїлася (червень, 1993 р.).

Lesia (Lillian) Ewasiuk was born in Edmonton, Alberta, in 1916, the oldest child in the family of Dmytro and Maria Ferbey, who were early Ukrainian pioneers in Canada. She attended grade school in Edmonton, and graduated from the University of Alberta with a Bachelor of Science in Home Economics. After two years of post-graduate studies in Toronto, she returned to Alberta and taught in several government agricultural colleges.

In 1943, Lesia married Nicholas Ewasiuk, a practicing pharmacist, and they settled in Edmonton. They had two children, Natalka Donna and Dennis Dmytro. In 1959, Nick passed away and Lesia was left to raise her children alone. She loved her grandchildren Katherine (now Rachmistruk) and Stephen with all her heart. Unfortunately, she did not meet Nick and Emma Ewasiuk (grandchildren) and her great-grandchildren, as she passed away before they were born.

From her earliest years, Lesia was involved in community work, beginning as a pupil in Sunday School and Ukrainian classes, CYMK, and the students' club at the M. Hrushevsky Institute. From 1926, she sang in the St. John's Ukrainian Orthodox Cathedral Choir; music and song were amongst her greatest pleasures.

Леся часто казала, що наша українська культура стала фундаментом нашого громадського життя тут в Канаді.

In 1941, she joined the St. John's Cathedral Branch of the UWAC. In her 52 years as a member, she held numerous positions on the executive and on several committees, such as Kindergarten, Ukrainian School, CYMK, Museum Foundation, Archives, Cultural-Education, Jubilee, Membership, recording and corresponding Secretary of the Branch, as well as Vice-President and President. In 1977, she was awarded an Honorary Membership in the UWAC and, in 1987, was made an Honorary President.

Intimately involved with Ukrainian culture in general and Ukrainian folk arts in particular, she helped in Alberta and beyond with displays and exhibits. These involved not only textiles but Ukrainian cookery, about which she was passionate. She loved to embroider and to weave, mastering both arts. Many Ukrainian dance shirts were embroidered on the beaches of Hawaii during winter vacations. One very important institution in Lesia's life was the Ukrainian Museum of Canada. She supported the work of the

Museum through her participation and donations for many years.

Lesia Ewasiuk was elected to the National Executive of the UWAC in 1954. From 1971 until 1973, she served as the national president of the association.

One of Lesia's most important projects during the 1980's was the recreation of the Ukrainian Book Store at Fort Edmonton Park. The Ukrainian Book Store in Edmonton had been owned and operated by her father, the late Dmytro Ferbey. He had established this business in 1914.

Леся Івасюк була взірцева мати. Вона дала дітям добре виховання, вщепила в них любов і пошану до рідної мови та до рідної церкви. Навчила їх зберігати українські звичаї. Які вони щасливі, що можуть це все передавати своїм дітям і внукам!

Спокійно спочивай, Дорога Мамо!
Наталка Доня Івасюк Ковалишин, донька

Софія Василишин

У світлу незабутню пам'ять нашої дорогої матері, Софії Василишин, яка упокоїлася 16-го квітня, 2002 р. в місті Едмонтоні, Альберта. Висловлюємо нашу щиру вдячність і пошану за безмежну любов і мудрість, яку наша дорога мама постійно надавала нам, та за її невід'ємний вклад у заснування журналу "Промінь", який вдержився та процвітає понад 50 років пізніше. В її пам'ять, складаємо пожертву в сумі $100 як нев'янучий вінок на журнал "Промінь".

Дочки Даруся Кір і Христина Улян

У річницях упокоєння бл. п. Олексія та Марії Макаренко
бл. п. добр. Олі Демчук

У сьому та п'ятнадцяту річницю упокоєння наших улюблених батьків, діда, бабу, прадіда, прабабу, Олексія та Марії Макаренко, які відійшли у вічність 1-го і 10-го березня, 2003 та 2011 р., та у шосту річницю упокоєння нашої улюбленої дружини, тітки, сестри та хресної мами, добр. Олі Демчук, яка відійшла у вічність 28-го лютого, 2012 р., висилаємо в їхню світлу пам'ять пожертву, як нев'янучий вінок на їхні могили.

Нехай пам'ять про цих жертвенних та відданих працівників у Божому винограднику буде вічною. Спіть з Богом!

- родини Макаренків, Демчуків та Буцьорів

CAMP TRIDENT

Оселя Тризуб

Camp Trident

In 2018, the Ukrainian Orthodox Church Camp Trident will be held at Crystal Lake, Saskatchewan, beginning **Sunday, July 8 and ending Sunday, July 22, 2018**. Registration is at 1 p.m. on July 8. Campers aged 7 to 14 years are welcome!

Registration forms are available from:

Ukrainian Orthodox Trident Church Camp
Box 747
Canora, Sask. S0A 0L0

OR email m.ochitwa@sasktel.net.

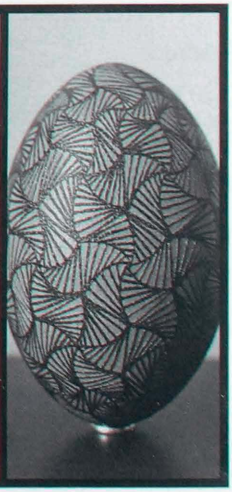
Ostrich Egg by Erin Haugen

Erin Haugen
Visual Artist

Facebook:
www.facebook.com/erinhaugenart

St. Paul, AB
587-252-3410
ehaugen@hotmail.ca

Image: Etched Emu Egg



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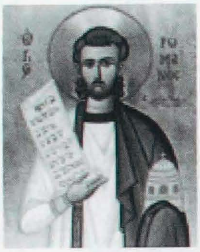

St. Romanus, the melodist

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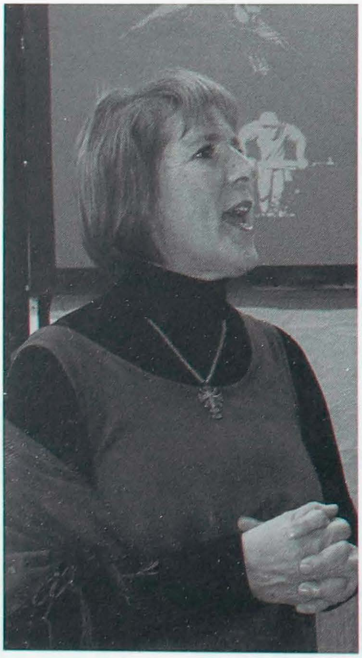
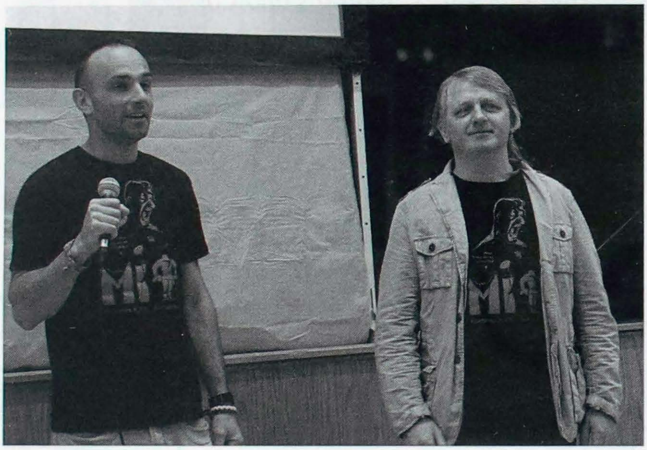
Orest Slipak speaks about his brother.



Christine Zwozdesky welcomes the public.

Attendees.



Directors Leonid Kanter (L) and Ivan Yasniy (R).

Calendar Presentation to UCC Edmonton.

Artist in the Spotlight, Vasyl Slipak

A documentary film toured Canada from late February to early April 2018. In Edmonton, it was shown at St. John's Cultural Centre on March 19, 2018 at 7 p.m. It featured Vasyl Slipak, a world-class Ukrainian opera star, who returned to Ukraine multiple times as a volunteer soldier to defend his country against the Russian invasion, until he was felled by a sniper's bullet on June 30, 2016.

The cross-Canada tour of this movie was sponsored by the Ukrainian Canadian Congress to raise funds nationally for "Dopomoha Ukraini – Aid Ukraine" and the Vasyl Slipak Foundation. They support veterans of the war and their families who are affected by mental illness and/or PTSD. The Ukrainian Women's Association of Canada, St. John's Branch, and the Ukrainian Self-Reliance Association of Edmonton worked co-operatively with the UCC Edmonton branch to host the project. UCC helped with advertising, while UWAC St. John's and Edmonton TYC provided the facility and refreshments (as well as advertising in their own community).

Admission was by donation and the attendance of approximately 270 people far exceeded expectations. Following introductions by Christine Zwozdesky, Soyuzanka, and Orysia Boychuk, UCC Edmonton President, the two film directors, Leonid Kanter and Ivan Yasniy, gave background information on the movie. After the film was shown, the directors were joined by Vasyl's brother, Orest Slipak, for a question and answer period.

The film's travelling committee provided merchandise, a donation box and signage at the entrance. Coffee, tea and juice were served at the outset along with popcorn. Desserts were provided by the Ukrainian Catholic Women's League following the film. A good number of participants stayed behind after the formal event to chat.

All proceeds of the event, a total of $3,584.00, went to the designated charities. All present were very moved by the film, by the loss of an extraordinary son of Ukraine. Similar events were held in cities and towns across Canada, beginning in Toronto.

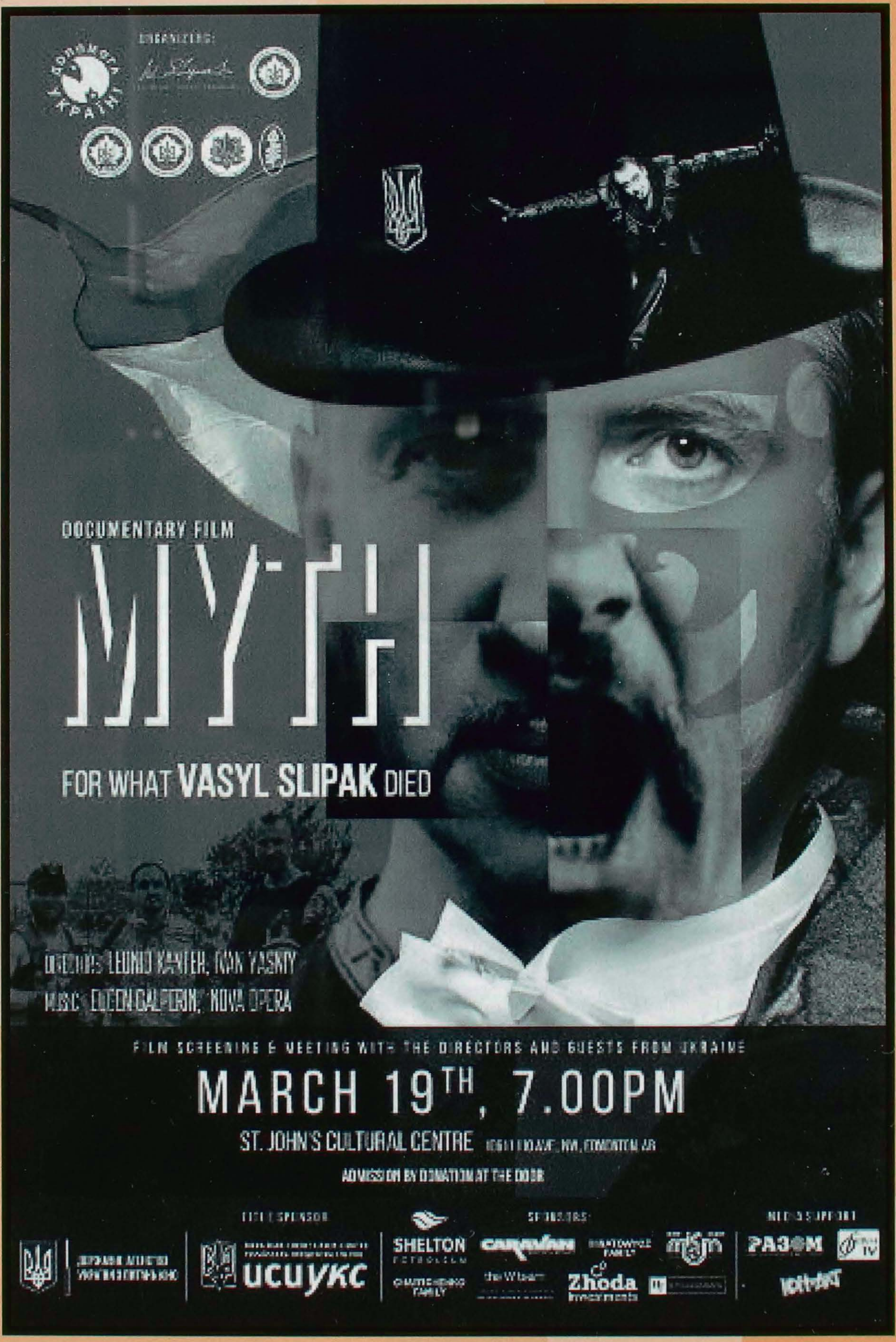
Who was Vasyl Slipak? Did he die in vain?

Born in Lviv, Vasyl Slipak became a celebrity opera singer based in France. He had an extraordinary voice—at once able to sing counter tenor and contrabass seemingly effortlessly. And yet, he would one day be remembered by his fellow soldiers as nothing more than a simple, cheerful and energetic comrade, who entertained them with songs.

He had a commanding physical presence and was very charismatic, which suited him perfectly to the stage. One of his favourite operatic roles was Mephistopheles from "Faust". His call sign "Міф" originated there. To appreciate what an outstanding artist he was, one must listen to him sing and watch him perform. Don't miss the opportunity to see this documentary! Or catch Vasyl on YouTube.

He was a modern-day Zaporozhian Kozak if ever there was one. May his memory be eternal and may his example unite Ukrainians the world over in renewed efforts to liberate Ukraine and its people.

Christine Zwozdesky with Leona Bridges



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